112 Washington.

Published by the General Convention of the New-Jerusalem Church.

THE

NEW JERUSALEM MAGAZINE.

VOL. XXXI.] OCTOBER, 1858. [No. 4.

CONTENTS.

	Page.
SERMON FROM PSALM XXXVII. 5 . .	189
REPLY OF M. DE CHAZAL TO THE BISHOP OF MAURITIUS	200
THE CONSECRATION OF AARON . . .	207
NOTICE OF PROF. PEIRCE'S "ANALYTIC MECHANICS"	209
A REVIEW OF "JUDAH AND SIMEON" .	214
RAYS OF LIGHT, Second Series. — TEMPTATIONS	225
POETRY, — THE SUCKLING LAMB . . .	226
JOURNAL OF PROCEEDINGS OF THE MAINE ASSOCIATION	227
INTELLIGENCE AND MISCELLANY: — Michigan and Northern-Indiana Association. — Annual Meeting of the Illinois Association. — Travels in the Holy Land, continued	234

BOSTON:

PUBLISHED FOR THE GENERAL CONVENTION,

BY GEO. PHINNEY, 19, WINTER STREET,

(UP STAIRS.)

1858.

Printed by John Wilson & Son, 22, School Street.

THE

NEW JERUSALEM MAGAZINE.

No. CCCLXVIII.

VOL. XXXI.] OCTOBER, 1858. [No. 4.

SERMON FROM PSALM XXXVII. 5.

BY WARREN GODDARD.

"Commit thy way unto Jehovah; trust also in him; and he shall bring to pass."

THIS, like all other precepts of the Word, is a precept of Divine Love. For, unless the Lord leads man, it cannot be well with him; his way cannot be the way of pleasantness; his path cannot be the path of peace. And, unless man commits his way unto the Lord, the Lord cannot lead him, in any true sense of the word "lead." The Lord, indeed, governs evil spirits and evil men, and entirely governs them. His influence is continually exerted upon them, in saving them from those deeper abysses of evil into which they are always struggling to cast themselves, and keeping them in the least evil in which, as free agents, they can be kept. Through their selfishness and fears, He restrains their malignity; and thus regulates their worm which dieth not, and moderates the fire that cannot be quenched. But He cannot be said to "lead" them; for His leadings are all towards heaven and the one central Life. He leads in freedom: He cannot "lead" otherwise. He cannot

make a man to become a heaven in its least form, to have heaven within him, and thus introduce him into his own appropriate mansion in the Father's house, so long as the man persists in doing his own will, in marking out his own course, in directing his own way. It is the Divine Love, the love of saving men, therefore, that says, "*Commit thy way unto Jehovah; trust also in him; and he shall bring to pass.*"

But to commit our way to Jehovah does not imply a want of exertion, — a mere passive waiting for the divine influence to move or impel us forward. Instead of this, it implies activity; for it says, "*Commit thy way unto Jehovah,*" not "Neglect thy way." It implies the active discharge of all our duties, a carefulness and watchfulness not to omit any thing that belongs to us to do; because these very duties *are* the leadings of the Divine Providence. The things that are given us to do are given us through the Divine Providence, and thus are the things by which the Lord leads us. The things that are regularly appointed unto us to do, or are shown us to do, are so many beckonings to us to walk in that direction; and when we discharge faithfully, and with the right ends in view, these our regular duties, we actually thus walk, and are actually under the leading and guidance of the Divine Providence.

But we "*commit our way unto Jehovah*" in a genuine and true sense, and in obedience to the command in the text, when, in the active and faithful discharge of our daily duties, we are inwardly looking to the Lord, and inwardly relying wholly upon Him; when we are aiming, indeed, to produce results, and perhaps earnestly aiming, and yet we have no inward solicitude about those results, no anxious and troubled care respecting them; when we are not desirous of seeing or knowing the future, but only to obey the Lord's will in the present; when inwardly we perceive His presence, and constantly and livingly rely upon His protection; when our chief and leading concern, after all, is not so much to accomplish the purposes at which we are so actively and earnestly aiming, as it is to keep ourselves open to influences from Him, to shun every feeling, thought, and act which will separate us from Him, and remove us from the sphere of His protection, and lessen our trust in

Him ; when our greatest and inmost care of all is not to allow ourselves to think or do any thing which will lessen our perception of His presence, which will injure our reception of life from Him, and thus let in doubts of His love and His wisdom, or of His infinite power and divinely paternal care.

There are three things that are true in relation to the Lord, being plainly declared in the Word ; things that are *really, entirely,* and *literally* true respecting Him ; things which none of us attempt to deny, — none, perhaps, even to doubt or dispute ; things which we well know, and, in the words of our mouths, we readily admit, but yet which in our hearts *we do not believe ;* truths which flow not in our life, and therefore have no controlling effect there, but which, if we would but receive them into the circulation and admit them into the life-blood of our spirits, would cleanse it from all gloom, apprehensions, distrust, and discontent, and supply it with brightness, confidence, cheerfulness, and peace.

The first of these truths in relation to the Lord is that He is Love, — love for us all, infinitely tender and infinitely pure. For it is very frequently declared in the Old Testament, that He loves men "*with an everlasting love.*" — "*With everlasting kindness will I have mercy on thee.*" — "*His mercy is for ever.*" — "*Yea, he loved the people.*" And, in the New Testament, He says, "*This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.*" And He "*gave his life a ransom for many,*" even for those who were not His friends ; and His whole life in this world was a life of perfect, disinterested love for men. He says also, "*The Father himself loveth you.*" We know, then, well, that He loves every one of us, and loves us always, with a love infinitely greater than that with which any father or mother ever loved their own child ; with a love infinitely exceeding in intensity and in purity, in activity and in watchfulness, that of the highest angels ; a love, too, infinitely more comprehensive, embracing our welfare in time and to eternity, and regarding at once the lowest wants of the body, and the desires and the needs of the inmost soul.

And, secondly, it is true, entirely true, that the Lord is Wisdom itself; that His understanding is infinite; that He knows what is in man; and that He sees the end from the beginning. For this is plainly written in the Word, in places too numerous to be referred to. Everywhere are to be found declarations similar to these: "*Great is our Lord; his understanding is infinite.*" — "*Hast thou not known, hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.*" — "*O Jehovah, thou hast searched me and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying-down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Jehovah, thou knowest it altogether.*" — "*My substance was not hid from thee when I was made in secret.*" — "*Thine eyes did see my substance, yet being imperfect; and in thy book all my days were written and arranged, and not one of them is wanting.*"

And, in the New Testament, the Lord says, "*Your Father knoweth what things ye have need of, before ye ask him.*" — "*Your heavenly Father knoweth that ye have need of all these things.*" Thus we well know that He sees every the most minute thing, and sees it always; that He foresees every event that can ever take place, and knows infinitely well its bearing upon every one, — how every one will be affected by it; that He knows infinitely well for what place each one will suffer himself to be fitted; whether he can be fitted for heaven or not, — that is, whether he will be willing to undergo the process of regeneration or not; whether he can "*drink of the cup that he drank of, or be baptized with the baptism that he was baptized with;*" and, if so, to what extent, — that is, how high a mansion in heaven he can be made fit to reach. And, if he will not endure to be regenerated, He knows how far he will be willing to be restrained in his downward course, — that is, what is the lightest or least grievous position in hell that he is willing to occupy. And for this, the very best possible place for each one, He infinitely well knows how to prepare him; how to arrange all circumstances and events, from the most

important to the most trifling, for each one; how to adapt all things to him in a perfect manner; so that he will be fully fitted to come, and will come, either into the highest use and position in heaven possible to him, or to the least unhappy position in hell.

And, thirdly, it is true, entirely true, that the Lord "*has all power in heaven and upon earth*," and that He is in the unceasing exercise of this power; that He is able to do all that His love wills and His understanding sees to be best for us; that His love never slumbers, His understanding never sleeps, His power never fails, nor does He ever refuse or neglect to use this power; that He "*holds the keys of hell and of death*," and thus evil spirits also are infinitely subject to His government; and, consequently, nothing whatever, how trifling soever, can possibly take place without His permission. For in the Word, in places too numerous to be even referred to, may be found declarations like these: "*God hath spoken once, twice have I heard this, that power is of God.*" And the Lord himself uttered these words from His own mouth: "*Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father.*" — "*Are not five sparrows sold for two farthings? and not one of them is forgotten before God. But even the very hairs of your head are all numbered.*"

Now, these truths are not only known and livingly believed (in different degrees indeed), but they flow in the life, and have greater or less controlling influence, with all in heaven. For all that are in the heavens do always commit their way unto Jehovah, and He brings to pass for them. They all have become, in a greater or less degree, as little children, looking to their Father in heaven for *every thing*, — looking to Him to give them every moment what they ought to love, what they ought to think, and what they ought to do. And according to the degree in which these truths are livingly believed, according as these three truths respecting the Lord flow in and control the life, such precisely is the inward peace and blessedness of the angels; and such is the portion of joy unspeakable which each one pours into the grand hallelujah, that "*the Lord God omnipotent reigneth.*"

It is, then, a matter of *deep concern* to learn how *we* may come to realize these truths; to receive them so as that they may flow in our life, and circulate through all, even the most minute vessels of our spirits, giving us a firm and quiet confidence in the Lord. It is a matter of deep concern to know how we can become open to the life that is within these words: "*In God have I put my trust: I will not fear what flesh can do unto me. Jehovah is my light and my salvation: whom shall I fear? Jehovah is the strength of my life: of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear; though war should arise against me, in this will I be confident. For in the day of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.*"

In the first place, then, we must remember that this living belief, this genuine operative faith, is the gift of the Lord; that, as He is really and truly the only source of every thing good and of every thing true, this faith must flow into the mind from Him; it must be perpetually received as life is perpetually received; and that it always is thus received by all those in whom it is. For it belongs to genuine life: it is one of its attributes, or one of its qualities. Faith, or trust, is only one of the activities, one of the modes of action, of true life. What, therefore, is chiefly on our part to be done, is to remove the obstructions to its reception; for man's mind, or spirit, is a receptacle of life, a spiritual form capable of receiving life, and which cannot therefore receive true life so long as it is filled with the opposite life. Genuine life can flow in only so far as evil or diseased or perverted life is removed; and this can be done only so far as man consents to have it done, — that is, only so far as evils, which are perversions of true life, are shunned by him as sins. But, in order to the reception of faith and trust, those evils which are directly opposed to these must especially be shunned. Feelings which are the opposite of trustful feelings must not be indulged; but, when they arise, we must turn from them in spirit, inwardly calling them evil and opposed to the Lord, and inwardly willing them away, refusing to give up to them, at the same time looking upwards

to the Lord for ability and strength to resist. And all thoughts which are inconsistent with this trust we must peremptorily refuse to indulge, as soon as we discover their quality, and perceive them to be active within us; and all words and other actions which come forth from such feelings and thoughts must be shunned also. There must be constant care and watchfulness, lest states of distrust should be fixed in our life, and become immovable by resting upon the foundations of ultimate acts.

But these are general statements; and general statements may leave but general impressions. Let us, then, take some particular case, and apply to it these principles or these directions.

An almost overwhelming misfortune occurs, — perhaps the death of those with whose life our own was closely intertwined, and on whom we had been leaning with full reliance; or perhaps we are called upon to part with the earnings of many years, which, by much self-denial, we had saved, and upon which we have been relying for the maintenance of those who are dependent upon us, and to which we ourselves have been looking for support when the infirmities of age or disease should impair or destroy our usefulness. All our plans are broken up, our purposes defeated: our life and its enjoyments seem taken from us. At times we are sinking in despair: a state like that expressed by the words of Job comes over us: —

"Let the day perish wherein I was born.

"Why died I not from the womb?

"Wherefore is light given to him that is in misery, and life unto the bitter in soul;

"Which long for death, but it cometh not; and dig for it more than for hid treasures;

"Which rejoice exceedingly, and are glad, when they can find the grave?

"Why is light given to a man whose way is hid, and whom God hath hedged in?"

Or like that expressed in the literal meaning of these words in Jeremiah: —

"Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

"Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew;" — *"because he slew me not from the womb; or that my mother might have been my grave, and her womb always great with me. Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame?"*

Or perhaps at times we feel enraged, and that state of feeling rushes upon us which is represented by the words of the wife of Job, "Curse God, and die." As soon as we are able to reflect upon this feeling, and behold its quality; as soon as it occurs to us what we are doing, and that these feelings are from beneath, — we should turn from them in horror, as binding us in connection with hell, and, by effort, turn our thoughts to this truth; viz., that this apparent misfortune, this seeming calamity, is the permission of Him who loves us with the infinite intensity and tenderness of a heavenly Father's love; that He is always looking at our real and eternal welfare, and has permitted this for our salvation; and that we feel it as a destruction of life and an overwhelming calamity merely because our loves are loves of ourselves, or loves of the things of this world, and thus our affections are turned outward and downward, and fastened on things beneath. Then, in the light of this truth, we should reflect upon how we are treating Him who loves us thus; how disobedient, how selfish, how low and external and stupid, we are, how blind even to our own interest, and how perverted are our views of things. And when our thoughts are bent upon our loss, and a wretched and cheerless future is spread out in prospect before us, we must, and, if need be, by an effort, turn our thoughts towards eternal life, and reflect upon how much greater are the goods of heaven and eternity than are the goods of this world; that trust in Jehovah is of unspeakably greater value than all we have lost, though multiplied a thousand-fold; that the possession of that trust will even now, that trust in the Lord, were it ours, would, even at the present moment, give us a

peace, a happiness, a living enjoyment and delight of life, immeasurably greater than the possession of any or all of the things to which we have been clinging, and at whose loss we have been suffering ourselves to feel so unhappily; that, under this trust, all fears for the future will vanish; and that we might be prepared to receive this trust is perhaps *the very reason* why our loss of worldly things has been permitted; that they have been taken from us, that our connection with them has been severed, in order that our love for them might have an opportunity of becoming subservient to a love of the goods of heaven, and especially to the love of being led by the Lord, to the good of trust in Him, of perception of His presence, and consequent confidence in His perpetual protection. We should then frequently come directly to the Lord by reading His Word, endeavoring to keep ourselves open and unbosoming ourselves to its influence, and especially by meditating upon those portions wherein trust in Him is commanded, and the blessings of this trust are described and promised; where He tells us that our Father knoweth that we have need of worldly things, and will as surely provide them for those that trust in Him as He provides for the ravens and lilies of the field; that we must not be solicitous for the morrow; that we must not lay up our treasures upon earth, but "*seek first* the kingdom of God and His righteousness, and all these things" that we have been so anxious for, and have made such exertions to obtain, "*will surely be added unto us.*" By thus frequently reading, and meditating upon or studying, His Word, we shall be brought into a realizing sense of the really immense and unspeakable value of this trust; and shall most fervently and livingly pray that He will give us this trust, even though, in order to be able to receive it, it should be necessary for us to be deprived of every worldly possession.

By thus approaching the Lord and looking to Him, and at the same time carefully and tenderly cherishing every feeling of confidence in Him, and watchfully denying every rising feeling of repining, doubt, and distrust; by indulging thoughts in favor of His love, of His wisdom, of the constant and unceasing care and operation of His divine providence, and

rejecting all thoughts tainted with denial of either of these three divine principles, and by carefully shunning every act proceeding from feelings and thoughts opposed to the genuine truth, — obstructions are removed, and recipient vessels formed; so that the good of the love of being led by the Lord, and of living confidence in His protection, can flow in and be retained, and circulate throughout in the life of our spirits; so that, by really seeking in this manner, we shall surely find; by asking thus, it will surely be given; by knocking thus, it will be opened unto us. For, if the rays of our natural sun will surely find entrance into our dwellings wherever there is an opening to receive them, much more will the rays of the spiritual Sun, the rays of life, the living rays of blessedness and peace, from Him who loves us infinitely and loves us always, which are always actively pressing for admission, be sure to enter the inmost soul of every one, the moment he has prepared an entrance, — the moment he has prepared within himself, by the spiritual baptism of shunning evils as sins, "*a highway for his God.*"

The Lord is always, even now, speaking to every one of us, "*Behold, I stand at the door, and knock.*" He tells us plainly, that, from love of our salvation, He is pressing to be received. "*If any man will hear my voice,*" — that is, will attend to my Word, will hearken or listen obediently to its precepts; and "*will open the door,*" — that is, will remove the obstructions by shunning evils as sins against Him who speaks; will, for the sake of receiving Him who desires to enter, shun the things which prevent His entrance, and thus make an opening, — "*I will come in to him, and will sup with him, and he with me;*" that is, I will dwell within him for ever; I will be conjoined with him, and he with me, by mutual love; I will for ever feed him with the bread and waters of life; and he shall receive and appropriate them, becoming himself a kingdom of heaven in its least form, and thus able to sit with me, and eat and drink at my table, in my kingdom in the heavens, for ever.

The goods of earth cannot be acquired without effort; the wealth of this world cannot be obtained without externally or apparently denying self, shunning things that injure and offend

others, and professing and laboring to serve them, — without activity, energy, care, and watchfulness. And can we, then, suppose that we can inherit the goods of heaven; the trust and confidence and brightness and joy of inmost peace; the love of others, with its innumerable and ineffable joys and delights, — without real self-denial and active effort; that we can be saved while spiritually passive, or in spiritual inaction and unconcern; that we can be saved without we receive heavenly states and heavenly truths, by taking active part in the worship and duties of the sabbath, and then living according to those states, applying earnestly those truths, and thus appropriating them to ourselves as our own, by living them out in all our daily duties of the week? If we would have *the gold tried in the fire,* so as to be truly and eternally rich, we must *buy* it of the Lord Jesus; we must give what we now most value in return for it; we must be willing to give up the life of the natural man, the love of money, the love of worldly ease, of eminence, of sensual delight; in fine, we must give up all that we have, even the love of ourselves, for it.

Heaven is a *reality,* and the church is a *reality,* because they are living and eternal. They are not shadows unworthy of effort. We *know* that we cannot remain here but for a short, a very short, period of time; we *know* that life in the spiritual world is eternal and without end; we *know* that we cannot by any possibility carry any thing of this world's goods with us when we die; and we also *know* (for it is equally certain and sure) that we do and must carry with us all the loves and the states of mind which we have acquired to ourselves by means of our use of this world's goods. If poverty has tempted us to be envious of those who are prosperous, and we have indulged, or have not shunned, this envy; or if wealth has led us into a trust in riches, or given us such ease of life that we have been indisposed, and have neglected, to deny self, and to devote ourselves and our means to the promotion of spiritual and eternal uses, — then these states thus formed, this envy and this trust in the world, will be ours there for ever. We carry them with us, because they are in us as a part of us, as part and parcel of ourselves; and thus they are fixed

and immovable obstructions to the reception of life: they are firmly riveted bars upon the door at which the Lord stands and knocks.

To us *now*, therefore, He speaks in the fulness and earnestness of His divine love: "*Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be.*"

"*Surely I come quickly. Amen.*" May we be prepared in heart to join in the living response of the church, "*Even so, come, Lord Jesus*"!

REPLY TO THE BISHOP OF MAURITIUS.

(Concluded from p. 181.)

THE Sacred Scriptures contain a spiritual sense, concealed under the natural sense, as the soul is in the body. This spiritual sense constitutes the divine which is in the Scriptures. The Word was written in the primitive language of humanity, — a symbolical language, — the language of correspondences. This language, obliterated, lost by the misdeeds of men who removed themselves from God, divulged to-day by a new revelation, restores in their own true light all those metaphysical questions which confounded human intelligence; and it makes all the apparent contradictions of the sense of the letter disappear. The Word, in fine, by which all that exists was created, is again the sole means of the salvation of humanity. It is thus that the solemn promise is fulfilled of a reversal, of a return of the misguided creature towards the beginning of all things, by means of the Divine Wisdom.

The new revelation teaches us, that in the Word, from Genesis to the Apocalypse, no subject is treated of but the Lord alone, and the state of the church. The Word is allegorical, historical, and prophetical: the doctrine revealed by the Lord can alone make its emblematical sense comprehensible. The sacred history is not, as has been believed, the material

history of the universe and of human events; but under these records is concealed the history of the march of the human mind across the ages past and future, and of the influence exerted by the Divine Power and Wisdom. It is thus that the history of the first man is only a representation of the state of the first church in its primitive purity and in its decline. The fall of Adam is not the fall of the first man; but the fall of the first humanity, represented by Adam and Eve. The enlightened reason sees no longer entire generations condemned for the error of one man; but a humanity led astray by an evil affection, removing itself from the origin of good through the seduction of a darkened intelligence. The world was not made in six days: the days signify successive states. In a word, from Genesis to the Apocalypse, every thing becomes clear and precise; every thing becomes worthy of the Divine Being who inspired the Word, and who is the Word itself. Our ignorance alone has caused its obscurity; and, while the doctrines of existing churches dread the examination of science and philosophy, the doctrine of the New Jerusalem, on the contrary, is supported upon them, and challenges the most rigorous examination. With this church, the more we penetrate into the secrets of nature, and into the depths of science, of philosophy, and of human history, the more the reason is exalted and strengthened by conviction.

The foundation of the truth of all belief and of all religion is incontestably the unity of God: this is the rock on which we build; this is the corner-stone of the church: there is no truth in it without that. The fundamental dogma of Christianity is trinity in unity. The doctrine of the existing churches destroys this unity by its teaching of a trinity of three persons, divine from all eternity, having each a special province, — of creation, of redemption, and of sanctification. The new revelation restores the unity, by making us understand this trinity in the unity of one single person, which is the person of our Lord Jesus Christ. The trinity is a trinity, not of persons, but of attributes: it is the manifestation in flesh of the divine power, the divine wisdom, and the divine mercy, in the divine human of our only God and Lord Jesus Christ, "in whom

dwells all the fulness of the Godhead bodily; who has all power on earth and in heaven; who alone is the way, the truth, and the life; whom alone we ought to address; by whom alone we can enter into the kingdom of God." — "I am the Alpha and the Omega, the beginning and the end, the first and the last, saith the Lord, who is, and who was, and is to come, the Almighty" (Apoc. i. 8; xxii. 13). We ought to believe that God is God-man, and that this God is our Lord Jesus Christ. Reason and the heart admit with joy this tenet of a trinity, in which we see one only Lord, — that God who has created us, who saves us, who unites us to himself by his sanctification; to whom we owe all that we are, and all that we can become; who is our Father, our Redeemer, our Sanctifier; and whose heart we rend every time when, deaf to his voice, we turn ourselves from his law, which should conduct us to immortality in his paternal bosom.

A result of the belief in a trinity of three divine persons, or of a unity of three Gods, the dogma of the redemption becomes still more incomprehensible after the doctrine of Protestantism. This doctrine destroys the free-will of man, and makes of him nothing more than a stock, incapable of any co-operation in the work of his salvation. His works do not at all determine the judgment which is to be pronounced on his quality: to believe is enough to be saved. Redemption has, once for all, been effected by the passion of the cross. Sanctification consists in the imputation of the merits of the Son, by grace alone, and by a free gift, — a doctrine in manifest opposition to the Sacred Scriptures, which declare "that a tree is known by its fruit; that the tree which brings forth evil fruit shall be cut down, and cast into the fire; that the Lord is the vine, and we the branches; and that, as the branches, separated from the vine, cannot bring forth fruit, no more can we, separated from the Lord." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Apoc. xxii. 12).

The doctrine of the New Jerusalem teaches, that as all the Word treats only of the Lord alone and of the state of the church, so the birth, life, and death of our Lord are the per-

fect emblem of the renouncement of one's self, necessary for regeneration, by which alone man can hope to obtain eternal life.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John, iii. 5).

Fallen man could no longer of himself rise towards his Creator. In his infinite mercy, the Divinity descended even to man, in order to restore the possibility of this return. God, in manifesting himself in the last things of creation, and in assuming humanity in the womb of a virgin, subjected himself to all human infirmities, and marked out for us the course which we must follow in order to come back to him.

"The passion of the cross was not redemption, as is generally believed; but was the last temptation, and the means of the Lord's glorification.

"The redemption was the subjugation of the hells, and the orderly arrangement of the heavens; and, by means of both, preparation for a new church" (Swedenborg, T. C. R. 115 and following numbers).

The church is the only means of conjunction with the Lord; and the church should be in the heart of man: it is the church which should guide his works. The union of the creature with his Creator cannot take place except by the sanctification of the Holy Spirit, or of action proceeding from the Divine by means of the divine humanity of our Lord. Salvation is effected by the repentance, reformation, and regeneration of man by the Lord alone. Man can do nothing of himself; but as far as he examines himself, acknowledges his faults, and shuns his evils as sins, following the law of the Decalogue, so far the Lord makes his abode with him, and makes him a new or regenerate man, and so far he is saved.

Such is, my lord, as succinctly and clearly as I have been able to give it you, the summary of the doctrine of the New Jerusalem, in opposition to the articles of faith contained in your sermon on the dogmas of salvation, the Holy Trinity, and redemption.

I take the liberty of sending you, in return for the volume

which you have forwarded to me, and which I shall keep with care, since you authorize me to do so, in remembrance of the relations which I have had the honor of enjoying with you, the "Doctrine of the New Jerusalem on the Lord," on the "Sacred Scripture," on "Faith," on "Charity," and a little work on the "White Horse" which is spoken of in the Apocalypse. These five little treatises, translated from Swedenborg, will be able, I hope, to give you an idea of the new revelation, and to lead you to desire a deep study of the spiritual truths which are the complement of the Christian church.

I conclude by calling your attention to the fact, that the title of new pope, which you give to the revelator of the spiritual sense of the Sacred Scriptures, is no more applicable to him than the reproach of Gnosticism is deserved, which you impute to the new doctrine.

The New Jerusalem is not a sect, but the universal church, established by the Lord through the last revelation. Emanuel Swedenborg is only the instrument employed by Divine Providence for this important mission; and surely no one was more worthy than he of this special favor. The wisest and most virtuous man of his age, he passes the first part of his life in the study of the gravest sciences; and at the time of mature reason, at the age of fifty years, when numerous works attest the fulness of a most exalted intellect, he announces and declares, modestly, simply, that, being brought into communication with the spiritual world, he has been chosen by the Lord to make known the truths necessary for the restoration of human harmony. Under the divine inspiration,* he passes the rest of his days in transcribing what he declares to have been revealed and ordained to him. Nothing comes from himself; all comes from the Lord. In reality, in reading his writings it is impossible not to acknowledge that the highest human intellects united would not have been able to attain to the composition of a single one of his works. Every thing in them bears the stamp of a supernatural manifestation.

* We think M. Chazal somewhat unguarded in speaking of Swedenborg as inspired. He was illuminated, but not inspired as the prophets were. — Eds.

He declares, that, during twenty-six years, he was in constant communication, by means of visions, with the immaterial world. He gives incontestable proofs of it. He reveals to the eyes of the astonished intellect that existence of which it had till now but an incomplete idea. He throws a new light on the ill-understood dogmas of Christianity. He teaches a new doctrine, and a doctrine which is not, as he solemnly confesses, the work of his own private intelligence, but the result of the revelation made to him. He restores, in all its purity, Christianity, shaken to its foundation in consequence of the errors introduced into its midst. He writes, and contents himself with reposing the fruits of this divine inspiration in the hands of the heads of the Christian communions. He does not even attempt to make proselytes during his life; and, unlike all the heads of sects, he does not even establish a particular worship. His life is an admirable example of disinterestedness and devotion to the mission with which he is charged for the well-being of humanity. Before such a life, every accusation of imposture or of knavery falls of itself. The accusation of madness is also ill founded, and is refuted by the clearness of his writings. The same accusations, moreover, might have been brought against the prophets, whose revelations constitute the foundation of Christianity. He saw visions like Isaiah, Ezekiel, Zechariah, Jeremiah, and Daniel. He saw as St. John saw, in the state of ecstasy. He explained by visions what the prophets explained in the same manner. This supernatural mode of perception is also the most complete guaranty that his work has a divine origin, as was that of all the inspired writers of the holy book. The first prophets have announced, in a sacred and symbolical style, that which he was called upon to explain in its spiritual sense, when the Lord has thought best to divulge those truths hidden under the natural sense of the Word, and which constitute its very divinity.

With regard to the traces of Gnosticism which you say you recognize in the statement which you make of this doctrine, nothing is less astonishing; for, before true Christianity is universal, the last expression of the truths which form its

essence must contain all the truths whose scattered fragments are recognized in all the beliefs and in all the religions of the globe.* Man could not live without heat and light: the divine origin of these two elements, indispensable to his existence, must necessarily exist in all beliefs to a degree more or less pure, according to the degree of perception of each generation or of each people. The same Providence which provides for the intellectual needs of the different epochs of humanity, by establishing laws agreeably to the state of reception of different generations, ought to have provided, and has provided, for this; viz., that, in every worship and every religion, there should be a degree of truth adapted to the degree of charity of that religion, or a degree of light in accordance with its degree of heat. It is thus, that the more man aspires by means of his own will after good, the more he is enlightened. The Divine Wisdom always accommodates the obligations which it imposes to the moral powers of man. It is thus that charity and faith make but one in the heart of man, through the Lord, according to the will for reception. God, in his infinite love, desires only the happiness of this humanity, designed to be the nursery of the angelic heavens. Providence sees, with a particular care, that man is let into contests with temptations, only so far as there is a possibility for him, if his will consents, to conquer the degree of evil which he can understand. We recognize everywhere, in greater or less degrees of purity, according to the manner in which it is received, traces of the divine light; and a deep study of the history of all peoples and religions will furnish a striking proof, that, whatever the belief of a nation may be, a portion of the truths which are the elements of Christianity may be recognized in its possession. Every thing, finally, is merged in this last expression of Christianity, in the New Jerusalem, "the Holy City which the inspired one of Patmos saw descending out of heaven from God," and whose doctrine

* We recognize the supreme idea of the divine unity even in Paganism, where the Divinity has been represented by a number of personifications as great as that of the attributes which could be discovered in the Divine Power and Wisdom. Jupiter, the father of the fabulous deities, evidently represents the beginning of all things. Its genitive case, Jovis, is, without doubt, an adulteration of Jehovah.

the last revelator, under the same inspiration, has explained by the spiritual sense of the Sacred Scriptures.

"And He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful" (Apoc. xxi. 5).

I have the honor to be, my lord, with the profoundest respect,

Your highness's very humble and obedient servant,

(Signed) EDMOND DE CHAZAL.

THE CONSECRATION OF AARON.

IN the twenty-ninth chapter of Exodus, we have the account of the ceremony of the inauguration of Aaron, the brother of Moses, into the high priest's office. In verse nine, where we read, "Thou shalt consecrate Aaron and his sons," the original Hebrew reads, "Thou shalt fill the hands of Aaron and his sons." The filling of the hands was one part of the service of Aaron's consecration; as the anointing, described in verse seven, was another part. What the filling of the hands was is shown in verses twenty-two to twenty-four: "Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration [literally, '*a ram of fillings;*' viz., for filling the hands]: and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of unleavened bread that is before the Lord. And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave-offering before the Lord."

In the "Arcana" (No. 10,019), Swedenborg gives us an account of the reason of this ritual, as explained by the internal sense, as follows: —

"*And thou shalt fill the hand of Aaron and the hand of his sons,*" — that it signifies inauguration to represent the

divine power of the Lord by divine truth derived from divine good, appears from the signification of filling the hand, as denoting to inaugurate to represent the Lord as to divine truth derived from divine good, and the divine power thence resulting. There were two things by which inauguration into the priesthood was effected, — anointing, and filling the hand. By anointing was effected inauguration to represent the Lord as to divine good; for the oil, by which anointing was effected, signifies the good of love: and by filling of the hand was effected inauguration to represent the Lord as to divine truth derived from divine good, and so as to power; for by the hand is signified power, and hand is predicated of the truth derived from good. And whereas the head and the whole body exercise their power by the hands, and power is the activity of the life with man, therefore by the hand is also signified whatsoever appertains to man; thus the man himself, so far as he is an agent. . . .

"The divine power of the Lord, which was represented by the filling of the hand of Aaron and his sons, is the divine power of saving the human race; and the power of saving the human race is the power over the heavens and the hells: for by that power of the Lord, and not by any other, man is saved;" &c.

The reader is referred to the article itself in the "Arcana"* for the remainder of this interesting exposition, which has been here quoted thus particularly, because, in our common translation of this part of the Word, it has been so rendered as entirely to prevent any thing of the internal sense from appearing in the letter. When it is said *consecrate*, as in our translation, it cannot be known what part of the ritual is meant, for it would be understood of the whole ceremony at large; whereas that particular part of the ceremony is meant which consists of laying certain hallowed offerings into the hands of Aaron and his sons. And, when this is known, it can be seen easily that a communication of some power, authority, or virtue, is symbolically represented. D. H. H.

* See Nos. 10,019, 10,082, 10,083, 10,099, &c.

NOTICE OF PROF. PEIRCE'S "ANALYTIC MECHANICS."*

From year to year, the sciences begin to show more of the light of the New Church within themselves. The Lord is not now recognized simply as the Creator, who made, at first, man and nature, and then left them with the necessary contrivances, so that all things could work for the temporal benefit of all: he is now seen, though imperfectly, as Very Man, in whose image and likeness we are made, and whose love and wisdom are continually flowing into nature, and forming fit receptacles for themselves. The doctrine of the Divine Humanity, and of the constant influx of the spiritual into the natural, now give the sciences their highest life.

Certain men of science, in past ages, and some even now, require the most rigid proof that any created object really partakes of any thing in any degree similar to human life. They prefer to regard the outward objects of their study as only appearances, which can be brought under the laws of thought, if man wills it to be so; and they do not desire to regard man's thoughts as in any way given by the Creator: and thus they think that the laws of nature are to be subjected to human reasoning throughout. They will not accept any thing which seems like a spiritual law, unless they can reduce it to the natural plane: so they prefer to reason about the connection between things which are upon the natural plane, and call them by the name of cause and effect; leaving the Creator almost entirely out of view.

Such is not the case with this book we are considering. There is much in it which requires something of spiritual light to fully understand, and very much which is far higher than the ordinary natural point of view from which such subjects are almost always regarded.

---

* A System of Analytic Mechanics. By Benjamin Peirce, Perkins Professor of Astronomy and Mathematics in Harvard University, and Consulting Astronomer of the American Ephemeris and Nautical Almanac. Boston: Little, Brown, and Co., 1855 (not finished till 1857).

The title of the book, "Analytic Mechanics," shows that it treats about the connection between force and matter, and that it treats it by means of mathematical symbols.

Now, mathematics has two ways of proving its propositions: the one means is algebra; the other, geometry. Algebra is the most powerful instrument; for it is a language, as it were. It is applicable to all mathematical subjects, and especially to more complicated ones than geometry can at present reach. But geometry teaches by painting a picture, where algebra describes in symbols. The geometer draws a set of lines on the blackboard, and tells you to look, and see for yourself what is there: the algebraist says, "Let A represent one thing, and B another." So you get the more definite conception of what the thing is — how the Creator made it — by geometry; but you can reason better about it by algebra. If you know it so well that you do not need to reason, but only to look and see, geometry will help you; but perhaps, to get to this point, you must go through a long course of algebraic reasoning.

Yet many qualities, which it would be tedious to reason out by algebra, can be seen at once by geometry, if you have a definite conception of their subject. Thus geometry, in such a case, becomes a more powerful instrument than algebra. Geometry teaches us what we can see: algebra tells us about what we are blind to.

In the other world, we learn from Swedenborg, infants who go there are taught by *representatives* visible to them; and geometry is one of the things most like that in this world.

In the work before us, there is geometry of a new kind: pictures are painted by words, not by representing through symbols things which we know, but by introducing new ideas to our minds; and both the method and the results are sometimes strikingly significant to a New-Church mind.

Thus, instead of showing by formulas what kind of motions of a solid body are possible, it is shown, in the simplest way, that any thing which has three dimensions, — that is, a solid, — even though it be very small, can only have two elements of motion, — one, a motion in space such that any line on

it points in the same direction; and the other, a motion around an axis within it: and it is shown that the combination of these two motions is a sort of spiral motion. Thus any one can see, if he thinks clearly, that our motion on the earth, which is constantly moving in space, and is, at the same time, moving on its own axis, is of a spiral nature. [The earth has some other very small motions, turning around slightly different axes, which are here left out.]

The very first page tells us that matter is inert, dead; can receive and contain force, but cannot originate new force, or change that which it has received;—that force has a spiritual origin; and that our idea of it is derived from the consciousness of effort, when we exert it upon the material world,—our own limbs, for instance.

A consequence of this principle is, that after we have once ascertained how much force any system of bodies receives, and has received, we know how that system will move: and if we know its point of starting, and the direction it then took, we shall know where it is; because a certain power, exerted in a certain direction upon a certain mass, must result in a motion which we can determine.

There are three elements of power,—the intensity of the force, the mass upon which it acts, and the space through which it acts. Thus one horse-power, so called, of a steam-engine, exerted one minute, is a definite amount; and its effect is equal to that of gravity acting upon a mass which weighs thirty-three thousand pounds, through a space of one foot.

The intensity of the force, and the mass of matter, are inseparable companions, however: we can know neither of them in itself. We can only compare two forces in intensity which act on the same mass, or two masses in weight which are acted upon by the same force. Thus we say that the sun, at an equal distance, acts with about a thousand times the intensity that Jupiter does; and, on the other hand, that two things on the surface of the earth weigh, the one ten times as much as the other; or that the sun weighs three hundred and fifty thousand times as much as the earth.

It is true, indeed, that the mutual force of attraction between two bodies is the same: thus that Jupiter not only attracts a thousand times less than the sun, but that it has but a thousandth part of the capacity to be attracted; so that the action of the sun upon Jupiter, and the re-action of Jupiter, are equal.

How, then, shall we consider the attraction which one body exercises upon another? The old way was to state a mathematical formula for it: but Prof. Peirce considers the *sphere* of attraction surrounding any mass of matter, although he uses the term *level surface* to express such portions of the sphere as he wishes to consider; that is, a level surface around the earth is that surface upon which, if it were ultimated in a material form, forming a shell around us, a particle placed anywhere would not move on account of the earth's attraction. The earth's own surface is, in general, nearly such a surface; the sea, perfectly so.

Now, we can imagine one after another of these surfaces extending outwards, growing larger and larger, and more and more nearly spherical: these, together, form the sphere of the earth's attraction.

We come now to a view of the whole subject of attraction, in which "many of its propositions are condensed into a small compass." It is, that "each centre of action may be regarded as a fountain from which a stream is perpetually flowing in every direction, with an amount of discharge proportioned to the intensity of the action;" thus that really there is an efflux, apparently, from the earth, for instance, out towards all planets and other celestial bodies. But the source of this efflux must be in the spiritual world; for a constant flow from matter would produce, finally, an entire loss of force. Thus the Creator is continually sending through the sun and planets an attractive force, which flows into them, and draws them towards each other.

It is not a little remarkable, too, that the law of the flow of attractive force is precisely the same as that of the flow of heat; thus that the sphere of attractive power of the sun is precisely the same as its sphere of heat, only the one and the other are but partial effects.

[A good deal of this, Prof. Peirce says, is due to a French mathematician, — Chasles.]

Other interesting principles are, that of *living forces*, — which is merely the symbolic statement, that power cannot be wasted, but must produce its effect; and the principle of *least action*. This last rests on the idea, that the Deity does every thing in the most economical way; that the expenditure of action is, in every case, the least possible; and so, although Omnipotence is at work, it does the work with absolutely no waste, not using the most power possible, but the least. This principle conducts at once to the usual forms of calculating motions, so that they are derived directly from it.

This book is the more notable, because it contains in itself the last developments of its peculiar science. Throughout, it has been Prof. Peirce's aim to comprehend the newest forms of thought; and he has done it, to a great extent. Of course, like all books of mathematics, much of it is taken up with formulas, absolutely impossible to be understood by any but a professed mathematician; but, as has been shown above, those matters do not form the whole work.

To read it well, there must be not only mathematical ability, but the power of earnest thought about God and Nature; and, if the reader be moderately versed in the philosophy of the New Church, he will gain a much clearer view about the whole subject than he could from any other work.

I will conclude this notice by a few remarks upon the equilibrium of the solar system. There are two forces, so to speak, at work, — the attraction of gravitation, which draws the planets to the sun; and the centrifugal force, which seems to tend to carry them away from the centre. The latter, however, is but the inertia of the planets themselves. This is their *proprium*. It is shown in their incapacity to give themselves any motion, and more so in their disposition to move constantly in a right line. This is that which flows into them immediately. Gravitation flows mediately, from sun to planet, and from planet to sun; and thus they are kept in motion, which is their proper life. T. H. S.

JUDAH AND SIMEON; OR LOVE, WITH ITS TRUTH, THE GREAT POWER OF WARFARE AGAINST EVIL. A Sermon. By Woodbury M. Fernald. Boston: Published by Otis Clapp. 1858.

NOTE PREFIXED BY THE AUTHOR.

"The following sermon has given rise to a good deal of remark and criticism, *pro* and *con;* and it is now published, both on account of that, and in compliance with the wish of many friends who desire it for its own sake. There are also other circumstances connected with it, which increase the reason for publication. It is not pretended that every expression in it is perfect and exact; but we have abstained from corrections, that it may be read as delivered. The notes are additional. The author also extends a very kind request to any one who will speak to him of any errors which may be in the sermon, that perfect truth may be promoted.

"W. M. F."

A sermon is not a proper subject for ordinary criticism. The occasion of its delivery—as a part of the holy sabbath worship—protects the sincere worshipper and humble learner from a captious, critical spirit, and also, in a great degree, from danger of receiving wrong impressions through occasional unguarded words. Nothing less than a firm reliance on the Divine Providence, which will prevent the result of any permanent injury from a preacher's inadvertent error, reconciles him to his position, and enables him, with humble confidence, to preach his own convictions. And the same reliance in the minds of his hearers leads them to open their ears freely to his words, allowing them to sink deeply in their hearts; not, indeed, with a blind faith that the words cannot be wrong, but with a willingness of acceptance that seldom admits a doubt.

Another spirit, indeed, has place in the world; an offspring of the doctrine of *faith alone;* a spirit which would make of every place of worship a forum for the discussion and advocacy of partial, doubtful views; and of every hearer a silent disputant, yielding only to arguments which he cannot longer resist. Nay, even of our own preachers, who have acknowledged heavenly truth as their guide, there are those who feel bound, by complaisance to the mixed character of their congregations, to argue and to prove to the natural understanding the truth of the doctrines they teach. Such, however, is not the kind of discourse which properly belongs

to sabbath worship, in a true church; and, so far as our New-Church congregations become really and sincerely of the church, so far our preachings become simple, affirmative, indisputable teachings from the Word, in acceptable terms of affectionate counsel.

Seldom have we had occasion to criticize, or call in question, the sentiments of a sermon preached for the New Church. An unusual case is presented in the sermon before us. It appears from the note, above quoted, that this sermon "has given rise to a good deal of remark and criticism, *pro* and *con;*" and for this reason, with some others, it is now published, and sent abroad. Moreover, the author, in proper terms, requests to be informed "of any errors which may be in the sermon."

Our readers will regret with us that the author should have seen fit to print, publish, and widely circulate, his sermon, knowing that it contained views regarded as erroneous in doctrine by a considerable portion of a well-instructed New-Church congregation. Would not a proper regard for the welfare of the church, and a love for the truth, with ordinary consciousness of our own fallibility, make us hesitate to publish our interpretations of the Word, and of the doctrines of the church, until satisfied of their being in harmony with the views of brethren whose intelligence in these doctrines we have reason to respect? If a sermon thus published were to be read only by those who, from sufficient acquaintance with the doctrines of the church, were able to determine how far its views were in accordance with them, the consequences of the publication of any error might, in some sort, be confined to the author. But, in point of fact, a sermon so published is more extensively read by those who are comparatively little acquainted with our doctrines, and who are most liable to be misled in regard to them. For the benefit of such, and of others who may need or wish to have this sermon examined for them in the light of the church, we find it our duty to enter upon such examination, and to show some of the results.

We shall not occupy our space with large quotations from

the sermon, since we care to address those only who have already become acquainted with its contents. Respecting the author's deprecation of minute criticism, we shall deal with some of the leading features only of the discourse; passing over correct expressions which require no comment, and, as well, many objectionable points of minor importance.

The text is from the Book of Judges, chap. i. ver. 1–4, narrating the appointment, by the Lord, of Judah to take the land of Canaan from the Canaanites; and the success of Judah, with the help of Simeon. The explanation commences in this way: That, after much internal trial and combat (represented by the struggles in the wilderness and the wars in Canaan), in which we have been led by Divine Truth guiding and also combating (represented by Moses and Joshua), we come, in the course of our regeneration, to new states, requiring new leaders. So far, we may say, very well; but the description of the new states is unsatisfactory. We must give it in the author's words, entire: —

"And when the Divine Truth, as represented by Moses, has done all it can do, which is mainly to point out and direct, and lead out of Egypt and through the wilderness, thus giving a spiritual understanding in room of a merely sensual and natural one; and when the same truth, as represented by Joshua, has done all it can do, in vigorous and determined warfare against evils and falsities, — then there is still felt a want in the mind, a deeper and more interior region, which mere truth is insufficient to deal with, and which cries to heaven for something more effectual and powerful. Who hath not felt it? We have different experiences; but the Word is written to meet the experience of all. And are there not times, especially in perusing the ample pages of the New Jerusalem, and in the contemplation of all those relations which the soul bears to the spiritual world, its connection with the past, its eternal future, and the many responsibilities which grow out of it all, — are there not times when the heart tires, and the spirit faints and is weary, with the contemplation of so much truth; when, at the presentation of some question or problem, or at the general dissatisfaction with the state of life which cannot see truth so clearly as it would, and cannot apply effectually even what is seen, the soul sinks from exhaustion, and would fain come more speedily and less laboriously into the regions of rest and peace? Such experiences enter more or less into the life of every one, at least every one who sets out for a life of Christian perfection."

This state is assumed by the author to be precisely that represented by the cry of the Israelites in the text, "Who shall go up for us against the Canaanites first, to fight against them?" — a state in which Judah is appointed leader, and goes forth with Simeon to drive out what evils are left in the mind. Judah is explained to mean here "a principle of spiritual affection from the Divine Good itself;" and, again, "the abounding love of the Lord," — "the love of the Lord in man." By love *of* the Lord we presume the author to intend an equivalent for Swedenborg's constant expression of love *to* the Lord *(in Dominum)*. The difference in expression is note-worthy and significant. Indeed, the humble reader of Swedenborg's revelations is pained throughout the sermon by the apparent want of a proper appreciation of the "love to the Lord" described by Swedenborg as represented by Judah. But we cannot dwell on this point. It happens, unfortunately, as we should say, that the text selected for this sermon is one upon which we have very little direct information from Swedenborg. The only explanation, so far as we are aware, that he gives of its meaning in relation to man's regeneration, occurs in his posthumous private "Adversaria," or marginal notes; where he remarks upon this passage, briefly, "That Judah shall go up, signifies in the inmost sense faith, which will conquer the Devil." "Thence it follows that he adjoined to himself *Simeon;* that is, *faith acted*, or obedience." Of the meaning of the text in relation to the Lord, we have other interpretation given in the "Arcana," as, also, of the meaning of Judah and Simeon in other parts of the Word. By these helps, the student perceives an abundance of varied and beautiful significance in the text; but he would be unwilling to say that it meant this or that in other than Swedenborg's own words. We may, however, for the present purpose, assent to the use made of it in the sermon before us, as describing a state of regeneration so far advanced, that combat by truth, as represented by Joshua, can come to an end, and love to the Lord from the Divine Love can take the lead to drive out, with the help of Simeon, or faith in the will, all remaining evils.

But is this elevated state "precisely" that which is described in the extract from the sermon given above?

We cannot profess to know very well what will be our state when the truth represented by Moses and Joshua *have done all they can do* in giving us a spiritual understanding, and in waging war against our evils and falsities: but we are unable to imagine, that, after all this is done, we are to come into a state of *weariness with so much truth;* of heart-sinking inability to see the truth clearly, and to apply it effectually. Is it not plain to see, that in leaving the clear description derived from the Word, of the state here represented, and in attempting to explain it from personal experience, the author has strayed from his subject, and lost the true perception of its meaning? Henceforth all is confusion. What sort of state, let us ask, is that which is characterized by a weariness of the sight of truth, and a desire to reach heaven by some other means? What is truth but instruction from the Lord, given to lead us into the love of his kingdom? "I am the Way, and the TRUTH, and the Life: no man cometh unto the Father but by me." — "Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." — "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." And yet the hearers and readers of this sermon are invited to believe, that in a state when they are "weary at the contemplation of so much truth," "and would fain come more speedily and less laboriously into the regions of rest and peace," they are prepared to receive the Divine Love into their hearts, and to enter into possession of the kingdom. How sad the delusion!

Let us, from the light of the Word, learn something of the real nature of the state represented by the Israelites, at the time they were ready to accept Judah for their leader. Under the guidance of truth from the Lord, the natural state (Egypt) has been left, and entrance has been made upon the way which leads to heaven. In the obscurity and doubt which follow, the waters of Marah are reached.

"And they came to Marah; and they could not drink the waters by reason of the bitterness, because they were bitter." This state is thus described by Swedenborg: By these words "is signified that truths appeared to them undelightful, because *without* the affection of good." — "It is known that every one is willing to be instructed in those things which he loves, and has for an end. He who loves good — that is, who wills from the heart to worship God, and to do well to his neighbor — loves to be instructed in the things conducive thereto, consequently in truths; from which it may be manifest that all the affection of truth is from good." — "They who are in this genuine affection come into temptation when truths begin to fail them, and especially when the truths which they know appear undelightful. This temptation derives its origin from this circumstance, that the communication with good is intercepted: and this communication is intercepted as soon as man comes into his own proprium; for thus he lapses into the evil of the love of himself or the world. When he emerges from that state, truths become delightful" (A. C. 8349). How does man emerge from that state? By leaving those waters, and going on to Canaan in some pleasanter way? Not so; but, by crying to the Lord for help, he is shown a piece of wood to cast into the waters, and they are made sweet: the influx of good is restored, and the affection for truth returns. Thus is ended the first temptation; order is restored in the mind; truth resumes its sway; and instruction is given for guidance in future temptations. Forty years in the wilderness — a full course of temptation and trial — remain to be accomplished qefore the land of Canaan can be entered. At length the way is opened, and entrance is granted into something of heavenly state. But now the whole league of evils and falsities is aroused, and disputes our progress step by step. Under the lead and by the aid of Divine Truth (Joshua), we have to fight against these evils and falsities until all are subdued, before we can take possession of the land, and make it our home. Not until all this is done can we come into a state ready to receive Judah for our leader, — into a

state receptive of that love to the Lord which will drive out from our minds all remains of evil and falsity.

It is manifest that the writer of this sermon has mistaken for a far advanced state of regeneration one that is but a little removed from Egypt. Let us follow him in his development of the "new warfare," and observe the result of this notable error.

In the following passage, we have, for the moment, reason to hope that he will recover himself, and set us on the right track: —

"And is it not perfectly plain and apparent, that we are now approaching the seat of the most interior evils?"

Here, now, is an opportunity for him to explain what he means by the most interior evils, and, by showing how far evils must already have been overcome, to restrict the "new warfare" to its proper application. This he does not do; but rather, in his development of the application, allows his readers to lose sight of all restriction, and to apply the process to every state of evil love. He proceeds: —

"The way, too, in which these evils are to be met, is to be particularly noticed. There is no fact better established in the philosophy of the human mind, than that the best way to rout an old affection is to implant a new one. It is not merely to oppose it by arguments and considerations drawn from the truth of the case, however weighty these arguments may be; but just to excite a new affection, a new love, either by the presentation of a new object, or the old object in a new form. This is so important a principle, that it is worthy of particular illustration. It is what an eminent theologian of the old school has styled 'the expulsive power of a new affection.'"

Then follow several pages of argument and illustration, — the principal part of the sermon, — including a long extract from Dr. Chalmers, all to show, that, if a man is in evil, it is because he loves it; that, if he loves it, he will not yield up that love until a more attractive one is presented to him; and thus that the way, and the only way, to lead a man out of evil, is to present to him the fascination and beauty of love to the Lord.

How inevitably is the spiritual truth of the revelations to the New Church lost by the attempt to embody it in the

terms and ideas of the former church! The author now dilates upon "the expulsive power of a new affection;" meaning thereby the power which love to the Lord has of driving the love of evil from the mind. Who can doubt this power? Who can doubt, that, so far as love to the Lord has possession, all love for evil vanishes, as darkness in the presence of sun-light? But how is this superior love to get possession? Here lies the gist of the matter. The main illustration in the sermon, exceptionable as it is in point of taste, shows clearly the writer's view of the question. He states it thus: —

"Suppose, for example, a son or a daughter of a family has contracted an alliance of a serious nature, tending even to matrimonial consummation, with some person who is manifestly unworthy, and whose connection with the family in this manner would be a dishonor or a disgrace to all the members of it. In the height of displeasure and indignation, the parents or the friends of the injudicious parties may remonstrate with every possible argument, and all their appeals would fall powerless around them. But let another person make her appearance, or his appearance, possessing more engaging charms and more powerful attractions, and it is sometimes even painful to see how quickly the heart is made to forget, and how thoroughly it can put away, by the expulsive power of a new and superior affection."

If this illustration has any bearing upon the question in hand, it must be meant as the general rule in such cases. But is it true as the general rule? Most certainly not. Every true and honest heart, young or old, will revolt against the imputation of being ready to abandon "an alliance of a serious nature, tending even to matrimonial consummation," on the appearance of "another person" "possessing more engaging charms and more powerful attractions." Not until convinced of the impossibility, or of the positive wrong, of being united with the object of our heart's affection, can we consciously, voluntarily, abandon it. The strong affection is expelled only by obedience to the stern dictates of circumstances, of reason, or of duty; and, as it withdraws, a state of vastation succeeds, humble or desperate, which refuses for a time to be comforted, or to contemplate the possibility of a new love.

Surely the same thing is true, although in direct contradiction to the sermon before us, of every affection of the mind

which is required to be displaced in order to make way for its opposite. Only so far as it is dislodged from its hold by conviction of its sinful or injurious consequences, can the mind in freedom repulse it, and then, in a state of vastation and humility, be prepared to receive the influx of a better affection. Only when the evil affection has been so far driven out as to have become hateful and loathsome, can the good affection, received and adopted in the heart, flow outward, and clear away, by the truth and light in its hand, the last remains of its old antagonist.

We now have before us, and in the concluding pages of the discourse, the consummation of its error. It is briefly expressed in the alternative title, "Love, with its Truth, the Great Power of Warfare against Evil." With an unfortunate depreciation of the office of truth, the author encourages his readers to abandon its guidance, and the struggles against evils which it requires, by showing them an easier and smoother way to heaven. They have only to open their eyes to a contemplation of the Divine Being.

"It is only necessary to see him in all his loveliness, and in his affecting relations and dispensations towards us, to experience an attraction which will overpower every other attraction, and, with the strength of Judah in league with Simeon, resist and conquer every evil and false principle."

This is the very substance of the sermon. It is nowhere plainly told, that, before we can receive love to the Lord, the opposite evils must be fought against and subdued: on the contrary, the whole drift of the discourse is to show that the first thing for us to do is to feel an affection for the Lord; and then "evils and falses, and all the abominations of a selfish nature, one by one, take up their departure from the soul. They are *moved* out by the power of a superior affection; not slain in sanguinary battle, but withdrawn more forcibly by an opposite attraction." *

* We append the author's foot-note to this sentence, lest its omission should seem to him a matter of consequence. To us the note only increases the evidence of confusion in his ideas. NOTE. — "Of course, the coercive principle is included in the affectional, as repeatedly referred to; but the battle is less sanguinary and severe when carried on from love."

What is this but a modern, we might almost say Universalist, form of faith alone? In place, indeed, of a definite creed of faith, we are to regard with affection the goodness of the Divine Being: straightway we are in union with Him, and are sanctified; our evils are "moved out" of our souls. How easy and delightful! We are, indeed, told in one part of the sermon, that love to the Lord must be really possessed in the will, not merely imagined in the understanding: but in another passage, quoted above, we learn that it is only necessary to see Him in his goodness in order to experience the attraction; so that will give us no trouble. We only wonder whether the Divine Love can allow any one to fail of being impressed with its goodness, and thus to receive of its fulness. What a charming, soothing doctrine this, to our careless, self-indulgent, natural dispositions, which would fain follow their bent for a while in this world, and then lovingly leap to heaven! But, in truth, what a dangerous, pestilential doctrine it is! How different from the grand expression of Divine Love in the words, "Cease to do evil; learn to do well"! How different from the divinely human Christian gospel, "Repent; for the kingdom of heaven is at hand"!

The whole Word of God, the whole substance of the doctrines of the church, founded as they are upon that Word, proclaim on every page obedience to the truth as the only means of entering into life; and yet there are several ways in which love, or good, may with propriety be said to be the power which expels all evil.

1. In a universal sense, it is true; for Love, or Good, is the Father himself, and is the Cause of all life and all salvation. So, in every possible providential effort or movement to draw us out of evil into conjunction with the Lord, the moving cause is Divine Love. All Truth is but the manifestation and means of exercise of this Love. With this intent, it is perfectly correct to say, that Love is the power which withdraws us from evil, or which removes evil from us.

2. It is undoubtedly true, as recognized above, that, so far as love from the Lord has gained possession of the mind, so far it casts out all opposite evils; that is to say, so far as man

has allowed his evils and falsities to be subjected to truths, and thus to be subdued, so that his capacity for being regenerated is established, the love of good is inspired in his mind from the Lord, and thereby are successively removed the remains of self-love.

3. It is true, that in all the processes, from the very first of reformation, which precedes regeneration, the seat of the divine operation into the mind is an embryotic capacity for the reception of good affection, or love. The capacity itself is inherited from parentage; but the germs of its development are stored up, from earliest infancy, in occasional states of passively received affection for things good and true, forming what are called *Remains* in the writings of Swedenborg. This passive medium for good affection is above our control, and even above our consciousness, while we remain in the love of evil. So far, however, as we resist and overcome our evils by the use of truths from the Word, these truths adjoin themselves to this capacity for good affection, and develop its organization and powers, until at length, by the subjugation of evils, room is made in the mind for the descent, and active, conscious operation, of the affection for good.

4. Again: it is true, that, as all truth is the form of love to the Lord or to the neighbor, obedience to the truth has for its object, in some degree, the good of the Lord or of the neighbor. Thus, in every resistance to evil, there is at least a semblance of love to the Lord and the neighbor.

In all these ways, and in others, it may be said with truth, that the only thing which drives out evils is love to the Lord and the neighbor. But in consonance with all this, and in completion of it, remain these truths, — that the hereditary evils in our minds are directly opposed to love to the Lord and the neighbor, and will prevent their recognized entrance into the mind until they themselves are resisted and subdued; that these evil loves can only be subdued by obedience to truths which are seen by the understanding to be conducive to desirable results; that the motives by which these truths are obeyed are at first of a selfish nature, but that, so far as they are obeyed, the Lord inspires into those who will receive

it a higher and a higher motive, even to genuine affection for the truths and for their use; and, when they are loved and obeyed from love of their use, the love which is their essence and life has flowed in. Then, and not until then, does love, *to our consciousness*, take the lead in us, and, using truth as its servant, drive out the remnant of its enemies. Truth is never supplanted; its power never ceases: but when love enters, whose servant it is, it ceases to be known as a master. Truth never ceases to present itself as the guide we must follow, until we have so learned to love its ways, that we walk in them of our own chastened will, without sense of restraint. Never does truth cease to be the standard by which we are to judge of the quality of our loves. Only so far as our love is a love for all the truths which our understanding comprehends, and a desire to live in accordance with them, is it a safe love to follow.

How evident is the danger of becoming negligent about truth, and of trusting to the purity of our affections! How insidious the arts which the enemy will employ to bring us into this state of mind! We can never safely neglect to watch our armor, until it has become such an inseparable part of our life that we perceive not its presence, and should be conscious only of its absence.

In concluding our notice of this sermon, we would remind our readers, that we are not be understood as imputing to its author all the sentiments which, in our judgment, the sermon itself conveys. We trust that its errors have arisen more from want of precision in thought and expression than from confirmed fallacies; and we hope that the author himself may yet perceive and regret them more sensibly than his brethren.

RAYS OF LIGHT, SECOND SERIES. — TEMPTATIONS.

THESE are two little volumes in 24mo, got up in a style similar to that of the RAYS OF LIGHT, First Series, and by the same lady; but, unlike them, the contents of the present volumes are drawn entirely from the doctrines of the New Church as contained in the theological works of Swedenborg. They consist of selections from his writings, and are well worth having on one's centre-table

as a kind of "household words;" or to take in the pocket in travelling, when one has room for nothing else. We think it would have been an improvement if the compiler had prefixed to each paragraph the subject of which it treats; but this deficiency is made up, in part, by an Index of Subjects at the end of the volumes. They are very handsomely printed, very neatly done up in cloth, and lettered and ornamented in gilt. They are published by Mr. Clapp, of this city, and may be had of him; or of Mr. Phinney, the publisher of this magazine; or of others who keep New-Church books for sale, throughout the country.

THE SUCKLING LAMB.

It is a heavenly sight to see
The young lamb feed on bended knee:
On bended knee, with head thrown high,
Humbly he feeds, but joyfully.
Like holiest angels, lambs are fed;
So angels take from God their bread.

What is the grandest organ-tone
That on an angel's ear can roll,
Stirring with joy his inmost soul?
Jehovah IS, *and he alone!*
His blood bounds, jubilant in the thought
That God is all, and man is nought.
When angels eat their "daily bread,"
This truth of truths is inly said,—
That God is great, and man is small;
God strong, men weak as worms that crawl;
And he immeasurably high
Above the filth in which we lie.
No! *man is nought; the Lord is all:*
This shineth out, the central gem,
In every angel's diadem;
'Tis the wide blue that o'er them bends,
The choicest blood their heart forth sends;
Their breath of life is to confess
This truth in joy of humbleness.
Let me rejoice to breathe it with each breath;
Good deeds were ashes else, and life were death:
So let me make my bread more truly mine;
Confessing, as I feed, "Lord, it is thine."

A. A. C.

JOURNAL OF PROCEEDINGS OF THE MAINE ASSOCIATION OF THE NEW CHURCH, HELD AT CONCERT HALL, IN BANGOR, ON THE 27th, 28th, AND 29th OF AUGUST, 1858.

MEETING opened by the President on the morning of the 27th, at ten o'clock, by reading a portion of the ninety-ninth Psalm.

Mr. I. S. Whitman, of Bangor, and A. Lowell, of Portland, were appointed to examine the credentials of the delegates; and reported the following names: —

PORTLAND. — Rev. Wm. B. Hayden, *Pastor;* Oliver Gerrish, John W. Emery, Henry K. Griggs, Abner Lowell, *Delegates.*

BATH. — Rev. Samuel F. Dike, *Pastor;* Wm. D. Sewall, John B. Swanton, Levi P. Lemont, *Delegates.*

GARDINER. — Not represented by delegates.

BANGOR. — David Worcester, Thomas Seavey, Samuel Darling, and I. S. Whitman, *Delegates.*

Several gentlemen were present from other parts of the State, and from Massachusetts, but took no part in the deliberations. There were also quite a number of lady-visitors, besides several younger members of the different societies, of both sexes, who added to the interest of the Association.

Voted, That all receivers of the Heavenly Doctrines present be invited to participate in our deliberations.

Messrs. J. B. Swanton and T. Seavey were appointed to examine the Treasurer's accounts; who subsequently reported all correct and properly vouched.

Balance on hand from last year	$50.50
Received from various sources	257.20
	$307.70

All of which was disbursed for colportage and other uses, leaving the treasury empty.

Reports of societies presented and read.

Report of Colportage Committee read, and laid on table.

Voted to refer the recommendation of the Colportage Committee, to grant license to L. F. Pingree to preach the Heavenly Doctrines, to the ministers and Executive Committee, with request to grant the same, if, in their opinion, the good of the church will be promoted thereby.

Adjourned till after services in the afternoon.

At three o'clock, the President delivered his Annual Address; at the close of which, the meeting was called to order, and minutes of morning session read and approved.

Voted to have proceedings of this meeting presented to the "New-Jerusalem Magazine" for publication, and instruct the Committee to procure twenty-five copies for preservation, if published therein.

Voted, That the President and Secretary be a Committee to prepare the journal for publication.

Adjourned to Saturday morning, at ten o'clock.

Friday evening, a very able lecture, on the "Phenomena of Life," was delivered by Albert W. Paine, Esq., of Bangor, at the society's hall; which was well attended and highly appreciated.

Saturday Morning.

Meeting opened by the President, by reading from the Word, and prayer.

Minutes read and approved.

Reports and letters from isolated receivers read.

Voted to proceed to choice of officers for coming year; resulting as follows: —

Rev. Samuel F. Dike	*President.*
Abner Lowell	*Secretary.*
Oliver Gerrish	*Treasurer.*

Voted, That, when this meeting adjourns, it be to meet in Gardiner, Friday, Aug. 20, 1859.

Voted to invite James E. Mills to prepare an Address for the next meeting of the Association.

Voted to invite Mr. David Worcester, of Bangor, to act as substitute.

Voted, That the thanks of the Association be presented to Mr. Paine for his very able lecture; and that a copy be requested for publication, either in the "New-Jerusalem Magazine" or "Messenger."

The report of the Colportage Committee was taken up and accepted.

Voted to re-appoint a Colportage Committee, and instruct them to employ a colporter to the extent of the funds provided for that object.

The President elect took the chair, and appointed the Standing Committees for the ensuing year: —

Executive Committee. — J. W. Emery, Portland; W. D. Sewall, Bath; H. B. Hoskins, Gardiner; I. S. Whitman, Bangor; Dr. E. Wells, Freeport; Dr. S. M. Cate, Augusta.

Missionary and Colportage Committee. — Rev. W. B. Hayden, Oliver Gerrish, H. B. Hoskins, J. B. Swanton, I. S. Whitman, Dr. E. Wells.

Voted, That, on close of religious services on the sabbath, this meeting stand adjourned.

The religious services on the afternoon of Saturday were conducted by Mr. James E. Mills, who preached a sermon from a portion of one of the Psalms.

On Sunday morning, Rev. Mr. Dike preached, from the text, "Forgive, and ye shall be forgiven;" and administered the ordinance of Baptism to three adults and one child. In the afternoon, the sacrament of the Holy Supper was administered by Mr. Dike, assisted by Mr. Hayden, to about fifty communicants. In the evening, the religious services were conducted by Rev. Mr. Hayden, who preached a discourse from Isa. xxx. 33.

The Ordaining Minister, in conjunction with the Executive Committee of the Association, granted licenses to preach, — to Mr. James E. Mills, of Bangor; and Mr. George H. Marston, of Contoocook, N.H., at the request of the Contoocook Society.

REPORTS TO THE ASSOCIATION.

Report of the Portland Society.

To the Maine Association, in session at Bangor, August, 1858.

Since our last report, one year ago, eight (8) persons have been voted into our society, five (5) of whom have actually united with us; viz., Mr. and Mrs. David Tucker, Mr. and Mrs. Benjamin Kingsbury, jun., and Mr. Smith L. Atkins; and one member has been transferred to the society in Boston.

Our society, therefore, including the three who have been admitted, and are only awaiting a favorable opportunity to unite with us, numbers seventy-six (76); showing a net increase of seven (7).* There have been fourteen (14) baptisms during the year in the congregation, — seven (7) adults and seven (7) children; and one adult, — Mr. Franklin Otis Welch, of Georgia, — at the last meeting of the Association in Portland. The sacrament of the Holy Supper has been administered quarterly through the year; and the average attendance at it has been about thirty-five (35) or thirty-six (36).

The attendance at our public worship remains nearly the same as at our last report, — about two hundred and fifty (250); nor have we much to communicate in reference to the state of the church amongst us. We think there is, however, some increased attention to the doctrines, and an increase of interest in the life of the church, especially among our young people. A class has been formed, consisting almost entirely of young persons, for the purpose of studying the doctrines of the church, and conversing upon them. It is conducted by an experienced member of the society, and meets on the Friday evening of each week, being attended by from eight to fifteen persons. The large "Life of Swedenborg," compiled by Rev. W. M. Fernald, has been perused; and a portion of the "True Christian Religion" has been gone over in the same manner. The latter is the book now being studied. The class is opened to inquirers concerning the doctrines; and it is thought that much useful instruction has been imparted to all who have been present: the older readers have found themselves benefited by it, not less than the novitiates.

Our Sunday-evening meeting for reading and conversation on the doctrines, formerly held at private houses, has, for a month or two past, been held at the Temple, the better to accommodate all who desired to come; and has since shown a marked increase of attendance. We are now studying the spiritual meaning of the selections and responsive prayers in the Book of Worship. It is most commonly attended by a number of strangers.

Our Sunday school has somewhat enlarged; showing an increase of nearly twenty-five (25) per cent in twelve months, and numbering now between eighty (80) and ninety (90) scholars, with an average attendance of a little over fifty (50). The school is conducted by thirteen (13) teachers, who constitute a Board to which the charge of the school is confided, and which holds meetings for consultation once a quarter. These meetings appear to be highly useful: several measures have been devised in them that have manifestly tended to the benefit of the school; and the teachers themselves find both help and satisfaction in them. Among the plans adopted, calculated to enlist a deeper interest in the school and its uses, is that of semi-annual meetings, at which a report is made by the Superintendent, to the parents and congregation, of the state and doings of the school for the preceding half-year, the attendance of the pupils, and other facts of importance. These meetings are addressed, in appropriate remarks, by a number of the teachers and friends. Several chants, or selected pieces of sacred music, are also performed, after reading the Word, and prayer. A choir is also connected with the school, in which the young persons of the congregation practise chanting and playing the selections and hymns in the Book of Worship. This is regarded as a favorable feature of the school. The pupils are also accustomed to use the Responsive Selections among the Morning Services in the Book of Worship, repeating them in connection with the Superintendent. It is deemed important by the society to render the Sunday school attractive, as well as instructive and improving, to the pupils; and a concert, picnic, or festival of some kind, is usually provided as often as once a quarter.

At the last meeting of the Association, a vote was passed, recommending to the several societies the appointment of a committee of young ladies in each congregation for raising funds to support the missionary and colportage operations of the Association. This duty has been attended to by our society; the money for

* One member, Mrs. Mary Tucker, departed to the spiritual world after the making-up of this report.

that purpose having been collected, and paid over to the Colportage Fund. The amount raised will be stated in the Treasurer's Report.

Some interest also has been felt among us in the circulation and distribution of tracts; and fifty dollars ($50) have been raised and expended in the purchase of the Ohio tracts, and in printing some others.

Eighteen dollars and eighty-six cents have also been subscribed and paid for twenty seven volumes of the writings; and one tract (Doctrine of Charity) presented to the library of Westbrook Seminary, at the request of the officers of that institution.

Report of the Gardiner Society.

To the Secretary of the Maine Association of the New Jerusalem.

We have chosen no delegates to attend the Association this year, as it is not convenient for any of our male members to leave home.

No additions have been made to our society the past year. One member has dissolved her connection, with the intention of joining the society in Abington, Mass. There have been fourteen baptisms; viz., seven adults and seven children. One couple have been united in marriage, the service being performed by the Rev. Mr. Dike.

We would remark here, for the purpose of calling your attention to the fact, that, of thirteen adults who have been baptized in our society during the three last years, not one of them has connected himself with this or any other society, so far as we know. Does not the statement of such a fact deserve the consideration of the Association?

The Rev. Mr. Silver has made us three visits during the past year, — viz., in November, January, and April; being with us, in all, seven sabbaths, and lecturing frequently during the week, here and at Augusta. At each visit, he administered the Holy Supper and the rite of Baptism. His preaching drew unusually full houses. During his second visit, he incidentally replied to the unjust charges made against Swedenborg and Swedenborgianism by the Rt. Rev. Dr. Burgess, in a sermon delivered in his pulpit here in January last, of which notice was given in New-Church periodicals.

Indications were very strong, that, if Mr. Silver could have remained with us, he would have made a permanent impression favorable to the New Church.

Mr. James Reed visited us in June, and preached for us two sabbaths. Our society were much pleased with him, and favorably impressed with hopes of his usefulness to the church. We regretted our inability to retain him longer with us.

Our sabbath school numbers about thirty scholars, entirely under the charge and direction of female teachers. They kindly perform this duty from necessity rather than choice; although they are at all times ready to meet any calls of duty.

Our society, and those who look to it for worship and religious instruction, need a more efficient leader, — one that can draw them out into more active religious duties, and stimulate them in those voluntary duties which every living, active Newchurchman should seek occasion to perform. Our social religious meetings fail in their object, for the want of a more active participation in them of our male members. It is rare that any instructive conversation can be elicited at these meetings, for the want of a disposition on their part to enter into it. The leader feels that much of this fault is attributable to him, and that the welfare of the society would be promoted by his withdrawal; which he has been desirous of doing for some time past, and would have done so before this, but from an over-indulgent concession to his friends, who do not appear to be aware of what is for their best good.

I am instructed to invite the Association to meet at this place next year, at such time as they may determine. Wishing you a profitable meeting, I am truly yours,

H. B. Hoskins.

Report of the Bangor Society.

Our society now numbers nineteen members; no change having taken place since the last meeting of the Association.

Our meetings for worship have been regularly held sabbath mornings during the year, conducted by Mr. Thomas Seavey; attendance averaging about fifty persons.

Our sabbath school has twenty-five scholars.

Aug. 27, 1858.

Report of the Bath Society.

There has been a good deal of religious interest in this society during the season past; and this interest still continues quite active and strong. Since last winter, we have held meetings on Sabbath and Thursday evenings till a few weeks since, when the Thursday-evening meeting was discontinued till autumn. It is expected that it will soon be resumed.

The sabbath school is quite large; there being upwards of sixty scholars at present. It is chiefly under female teachers. We have made some addition to the library, and continue to do so from month to month as we have funds. A small collection is taken up once a month, for the purpose of adding to the sabbath-school library, among the pupils of the school.

Since the last meeting of the Association, the pastor has baptized fourteen persons belonging to our congregation; and four have become members of the society. He has married two couples, and attended several funerals.

Two members of the society have been removed to the spiritual world; viz., Hon. Benjamin Randall and Mr. Louis Ervard.

Mr. Randall recently became a member of the society; having joined last July. He was for many years a very regular attendant at church on the sabbath; rarely, indeed, ever being absent. Mr. Randall has long been a prominent man in this community. He was a member of Congress for four years, and took a prominent and active part in education and the schools of this city (Bath). He was the chief person in bringing about the establishment of our present system of schools, and ever after continued to take a deep interest in their success and prosperity.

Mr. Randall was naturally of a sedate and serious turn of mind, and evidently gave the subject of religion and religious doctrines much consideration. Still he did not become fully settled in the reception of the doctrines of the New Church till the latter portion of his life on earth. Then he seemed to receive them with much sincerity and simplicity, and was deeply affected by them. He departed from us in peace and comfort, and in a state of resignation to the will of the Lord.

Mr. Louis Ervard was born in France, near Nancy, in the department of the Meurthe. He was the youngest of seventeen children, and early joined the army. He was in Spain, under Murat, and was engaged in many battles. He passed through a very eventful life. Born at one of the most exciting periods of French history, in the midst of a most remarkable revolution (1789), his infancy and childhood were nurtured amid this revolution. War was his profession in early life; and, during that period, he of course passed through many trying scenes, dangers, hair-breadth escapes; and he was an eye-witness to scenes, and a partaker in them, of such a character as to strike a thrill of terror to the heart of one not accustomed to witness such scenes.

No one can doubt that a life whose early days were spent in such a manner must be modified and affected by it. All who have been acquainted with him know what a powerful effect the scenes of his early days had upon him, and how vividly they came up before his mind's eye till the very last.

He was a man of more than ordinary intellectual endowments and capacities.

With but little education, except what he acquired in the course of a long and active life, yet a man of great diligence, application, and industry, using all his spare moments in reading, he became at last uncommonly well informed on all ordinary subjects of conversation. His religious reading was quite extensive. Brought up in the Roman church, many years ago he gave up his faith in that church and its doctrines, and several years ago became interested in the doctrines of the New Church.

He had many friends; for he was peculiarly fitted to make friends wherever he was: social, kind, intelligent, largely acquainted with the later history of the world, himself having taken a prominent part in one of the most conspicuous periods, he could scarcely be otherwise than interesting to all his acquaintances.

He was much respected for his intelligence, honest industry, good character, justice, uprightness, and well-doing, among his fellow-citizens.

In his latter days he took much interest in the New Church, and heartily enjoyed its sympathies and association. He willingly looked forward to similar sympathies and associations and superior enjoyments in the spiritual world; and at last he departed from us, as he had lived with us, in kindness, in simple love for all, and in resignation to the will of the Lord.

Our society, like other societies, is rapidly changing: the old members are, one by one, passing away from the scene of their earthly labors and duties; and their children, and strangers, are coming in to take their places. Soon will it be said of the first generation of the New Church among us, "The places that now know them will know them no more" on the earth.

But we have reason to be thankful that so many now young, just entering the period of active life, are also beginning to take a deep and active interest in the things of the church. Our sabbath school is large; the number of those who are about the age of majority with us is also large; and there are quite a number of others from the active walks of life coming among us, who promise soon to be with us, and bear their share of the labors and duties, as well as partake of the enjoyments, of promoting the cause of the church in our community. We have no cause for discouragement; but, on the contrary, have abundant reason for gratitude to the Lord, that he has so greatly blessed our labors hitherto, and that he is still pouring out his blessing upon us.

Report of the Colportage and Missionary Committee.

Mr. Pingree, the Colporter, was employed the early part of the year, for five months, or as long as the prospect for raising funds rendered it advisable. In that time, he sold $61.50 worth of books, at a profit of $15.37. He has also collected about $350 for various general uses of the church; viz.,—

For subscriptions to the "Messenger"	$75.00
For the Uses of the General Convention	116.00
For Missionary and Colporter Fund in Maine	164.00
	$355.00

He has led in public worship, reading the Word, and using the services in the liturgy, twenty-nine times; lecturing at the same time on each occasion.

The amount he has paid out for travelling expenses is forty-eight dollars and ninety-nine cents. An unusual amount of time has been spent by him the past year in collecting the various moneys that have come into his hands, as the times have been more pressing, in a financial point, than common.

The prospect at the beginning of the year was so good, that your Committee ventured to give some encouragement to the Colporter that his services would be wanted for a good part of the year. In this, however, they and he were disap-

pointed; and, though for a time he was without employment of any kind, he has since obtained business, and makes no demand upon the Association.

The amount collected for this use the past year, and paid over to the Colporter for his services, is $272.95 ; viz., —

From Gardiner	$10.00
From Bath	45.00
From Portland	154.50
From other places in the State	26.95
Total collected this year	$236.45
From amount in treasury	36.50
Total paid Colporter	$272.95

Some change is noticeable this year in the services called for by the public from the Colporter : the amount of book-sales has fallen off very considerably; while the demand for lectures seems to have increased in an equal if not greater ratio.

In view of the altered circumstances in which the Colporter is thus called to act, your Committee take this opportunity to suggest to the Association the propriety of granting a license to the Colporter, that he may be authorized to officiate in public worship, and preach.

(Signed) Wm. B. Hayden.
Oliver Gerrish.
Isaac S. Whitman.
J. B. Swanton.

Report of the Augusta Circle.

No public New-Church worship is maintained here. There are, however, some thirty or more purchasers of the books of the church, and readers of the doctrines; sixteen of whom are in some degree of reception, while nine are acknowledged receivers. Two adults are communicants of the church by baptism, and several of the children have been baptized. We have no Sunday school. In answer to an inquiry of the Secretary, I will state, that some thirty-five dollars were raised for a specific amount of lectures and preaching one winter; and there have been some contributions from time to time for the general uses of the Association. There are some three or four of our circle who are making their arrangements to attend, if possible, the meeting in Bangor. It is highly desirable that the Colporter should visit this place and vicinity.

Yours, &c.,

(Signed) S. M. Cate.

Report of the Society at Contoocookville, N.H.

The number of those who now attend our public worship is about one hundred and fifty, which is also about the extent to which the writings find readers here; though, as there are some hearers of the preaching who are not readers, the number of those who are in some degree of reception may be put down as about two hundred. There are about fifty full and acknowledged receivers: of these, twenty-four are communicants by baptism. There are about forty children in our Sunday school. No one will go from this place to attend the meeting in Bangor.

In reply to the inquiry of the Secretary of the Association, I will say, that it *is* "desirable that a missionary or colporter should visit" us.

(Signed) E. E. Currier, *Clerk.*

[Mr. George H. Marston, Principal of the Contoocook Academy, has reader for the society; and, being licensed at this meeting of the Associa will hereafter officiate in the public worship.]

Report of the Winslow Circle.

So far as the interest of the members in the New Church is concerned, we are firm ; and more and more so as each succeeding year comes round. Its beautiful, life-giving truths are truly "a lamp unto our feet, and a light unto our paths ;" and we rejoice and are glad to know that that light is already increasing. . . .

We cannot speak of any one individual in our vicinity as *newly* interested in the truth ; but would, in this connection, say, that several, during the past season, have been *thinking* more than usual, — some of our best-society men, middle-aged and youth. We see some evidences around us of intentions to lead better lives, and hear such sentiments expressed by some heretofore irreligious persons. We never hesitate to express our minds, when the occasion offers itself; and often get the assent of the individuals addressed, so far as to the practical part of our doctrines. At other times we are pertinaciously repulsed. . . .

The number of receivers, and communicants by baptism, is the same as last year ; viz., five. . . . In regard to a Sunday school, there are those here, out of the New Church, who would gladly help to form a class, and have repeatedly requested me to teach them, — children formerly my day-scholars ; but the fear of offending the Old Church has kept me back. Is this right ? There are not enough children in our *few* New-Church families to form a class. We should, however, be delighted to be taught *ourselves ;* and there are times when it seems as though we *must* flee to a "city of refuge." Even those who enjoy not stated preaching, but yet *meet* as a society, and read, chant, and pray together, cannot realize the isolated state of such as we.

There is no one of us who expects to be at the meeting of the Association ; good reasons each of us having why we are prevented.

(Signed) C. M. P.

Other Places in the State.

Letters were received, some of them of a very interesting character, from Rockland, Leeds Centre, West Waterville, Wayne, and Lewiston, giving accounts of the number of readers and receivers, the state of the church, in those places ; and desiring the visits of the Colporter, and missionary labors. But we have not space for extracts.

INTELLIGENCE AND MISCELLANY.

MICHIGAN AND NORTHERN-INDIANA ASSOCIATION.

The Michigan and Northern-Indiana Association of the New Church will hold its annual meeting at the city of Jackson, Michigan, on the third Friday in October next ; and will be continued during Friday, Saturday, and Sunday, — the 15th, 16th, and 17th. All receivers and friends of the church, both in and out of the association, are cordially invited to attend ; and we are authorized to say, that ample provision will be made, by the friends of the church in Jackson, to accommodate all who desire to come and assist in the good cause of building up the Lord's church on earth.

E. Laible, *Sec.*

ANNUAL MEETING OF THE ILLINOIS ASSOCIATION.

The Nineteenth Annual Meeting of the Illinois Association of the New Jerusalem will be held in the city of Chicago, on Friday, Saturday, and Sunday, the 15th, 16th, and 17th days of October next. The place of meeting will be the New-Jerusalem Temple, Harrison Street, between Wabash Avenue and State Street ; the time of assembling, half-past ten o'clock, A.M., on Friday.

The Chicago Society cordially invite the members of the association, and the members and friends of the church generally, to attend, and partake of their hospitality, on the occasion.

Communications in writing from all who are unable to attend the meeting are respectfully solicited, stating the name and address of all receivers in the vicinity, also the amount they are willing to contribute to the funds of the association, together with any other information of interest to the church.

Arrangements have been made with the "Chicago and Galena," the "Chicago and Rock-Island," and the "Chicago, Burlington, and Quincy" Railroads, to return FREE those who pass over their respective roads to attend this meeting.

THOMAS STORRY, *Secretary.*
PEORIA, Sept. 6, 1858.

TRAVELS IN THE HOLY LAND.

(Continued.)

SATURDAY, April 21, 1855.

THE first thing to be done in the morning was to go down the bluff, and bathe in the sea, before breakfast. Two English gentlemen, who had arrived shortly before us from the south, accompanied us in this, and in our ride back to Nazareth. After breakfast, we all went out upon the flat roof of the convent to enjoy the view over the bay, with the ridges of the Lebanon and Hermon under the clouds, far away to the north. We then went down into the church, — new, like the convent, and shining with new paint. We were shown the Cave of Elijah, behind the altar; and some bas-reliefs in the vestibule, representing the slaughter of the priests of Baal.

We left the convent at nine o'clock, expecting more thunder-showers, but fortunately escaped them. Our ride was a delightful one, over the green Valley of the Kishon, — "that ancient river," — and winding among low hills covered with a growth of ilex. We descended again to the northern part of the great plain of Jezreel, which stretches away far to our right, to the base of Carmel and the hills of Samaria. Several Bedouin encampments were seen, — dark, filthy tents, surrounded by rank thistles, cowardly dogs, and dirty women squatting among the goats and young camels. On rising again among the hills of Galilee, just before reaching Nazareth, the eye stretched far and wide over the plain where the village of Djeneen was barely visible at the base of the Samaria hills. The range beyond the Jordan looms up in the east, with the little Mount Hermon in the foreground, isolated in the plain. To the left, the oak-covered yet rocky dome of Mount Tabor rose above the other nearer hills of Galilee; and a lovely little village discovered itself in a quiet nook on our right, close by, with its houses almost hidden behind groves of olive, fig, and flowering pomegranate trees. We make a sudden descent through a narrow, clayey ravine, and find ourselves all at once in the narrow, sloppy streets of Nazareth, threading our way between mud-plastered walls without windows, and over huge piles of filth; while the pretty children cried out "Buona sera!" on each side. We found the convent full of German pilgrims; but our room had been reserved, though occupied the previous night, while we were at Mount Carmel, by our desert-companions, the English party, whom we had left at Jerusalem, and who had just gone to the Sea of Galilee before us.

SUNDAY, April 22, 1855.

We spent the day at Nazareth, glad of a day's rest after our week's toilsome march. We walked around the village, among the rocky hills, where we sat down at times to read under the shade of a fig-tree, or to gaze on the beautiful situation of the village, surrounded by fig and pomegranate trees. Mr. and Mrs. R. (Scotch) arrived from the south in the afternoon, and told of having met an army of three hundred armed Bedouins on the plain of Jezreel, brandishing their spears, and riding fine horses. They were bound to Nabloos, where they intended — "*vi et armis*" — to re-instate in office the governor whom we had seen there, and who had been superseded by his rival two days after we left. The ladies of the party were somewhat alarmed at the appearance of such a number of armed outlaws; but they passed by without offering any harm, having weightier objects in view than robbing a small party of Scotchmen.

MONDAY, April 23, 1855.

We left Nazareth in company with the English gentlemen whom we had met at Mount Carmel, and the Scotch party that arrived yesterday. The lat-

ter did not wish to ascend Mount Tabor; nor did L., who suffered a little from rheumatism. So we consigned our baggage to their protection, and went on with the two Englishmen, determined to make the ascent; appointing a rendezvous at Tiberias, on the Sea of Galilee. We rode for an hour among rocky hills, with a thunder-shower emptying on our heads; and arrived at the base of Tabor to find it half covered with clouds. But we hoped it might be clear when we got up, and so pushed on. The mountain stands on the northern edge of the plain of Jezreel, which extends around its eastern base, and quite to the Sea of Galilee. It is almost unconnected with the other hills of Galilee that rise on the north, so that we had to descend almost to the level of the plain before beginning to climb its steep and rocky sides. Our horses were soon dismounted, and led behind; for the path is a mere stairway among the wet and slippery rocks for most of the way, where the thickly matted foliage of the ilex would make an Absalom of every one who attempts to ride through. We finish the ascent at half-past ten, after a continued succession of rocks, wet, showers, and slop, with some hard climbing among brush and thistles.

The top is a rounding table of considerable extent, being one-fourth of a mile east and west; and is covered with fields of grain, thistles, ilex-groves, and ruined walls, mixed up in all directions. Wild flowers were abundant, as usual, and of great variety. The showery clouds break up a little while we are waiting, and give us a few glimpses of a lovely landscape below. The great plain of Jezreel lies broad and green on the south-east, with its surface variegated by the red soil of the ploughed fields; the little Mount Hermon rises from the midst, directly south of us; and the little black tents of the Bedouin peasants are barely visible, here and there, like spots of ink on the smooth carpet. The Levant is plainly visible just north of the table land of Mount Carmel; and then a mixed-up jumble of rocky hills, dotted with the ilex, all around the north and north-east. The Sea of Galilee is barely seen, deeply sunk in the Jordan Valley, which is, even here, below the level of the Mediterranean. The smooth plain seems to extend to this valley, where it breaks down in a single step, leaving the barren mountains beyond the valley all in view. We see all this in hasty snatches between the folds of the clouds that envelop us most of the time.

An hour was soon spent in poking about the ruined walls, where the relics of Roman fortresses are piled among those of Christian convents; for the place has been held sacred by the monks as that where Jesus was transfigured before the three disciples. There were two wells near the highest point of the mountain, excavated in the solid rock, of a jug-shape, with a narrow opening at the top, but bulging out below. We saw clear water about ten feet below the top, but could not tell how deep they were.

We lunched on the summit, with the showery clouds drifting about us, and descend nearly to the bottom by the same path we had followed on our way up, leading our horses most of the way, or driving them where they would not be led. The rain ceases, and we steer north-east over a few hills, among the ilex-trees, till we gain the smooth green plain. Our path continues rising gently for an hour; when we pass the water-shed, and drop into a little ravine that descends rapidly to the Jordan. The ravine soon leads to a wide, open valley, draining south-east, which we cross at right angles, and go over the smooth ridge beyond. After trotting along on this ridge, which proves to be a wide table, we suddenly come to its eastern edge, where it breaks off all at once, showing us the little town of Tiberias at the base of the bluff, and the whole of the Sea of Galilee, nestled among its desolate hills. The lake is oval in shape, about sixteen miles long, and eight in width; containing about as much water as Canandaigua Lake. The scenery about it cannot be called beautiful; for it is too barren. The depth of the valley gives it a hot climate; though not so hot and dry as at the Dead Sea, and the continuation of the valley towards Akaba. Yet the smooth, clayey bluffs which surround it are far from being verdant. Their color is of a greenish yellow, as if the desert were struggling with the powers of vegetable life as to which should have the upper hand.

[To be continued.]

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the thirty-first year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — "*Suffer* little children to come unto Me" — are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its fourth year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

☞ A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

JOHN L. JEWETT, Agent,
346, BROADWAY, NEW YORK.

CHILDREN'S BOOKS.

Innocence of Childhood. By Mrs. Colman. 37 cts.
The Sabbath. By H. A. Worcester. Cambric, 37 cts.
White Dove. 33 cts.
Happy Family. 33 cts.
Clara. By Mrs. Carter. 10 cts.
Juvenile Ballads. By Mrs. Carter. 8 cts.
A Catechism for Children of the New Church. By S. Worcester. 10 cts. [per dozen.
Questions to the Sacred Scriptures. 12 cts.; $1.20
Questions on the Four Gospels. By B. Worcester. 31 cts.

Jessie, and other Stories. 12½ cts.
Obedient Boys, and other Stories. 12½ cts.
Lessons and Verses for Young Children. 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Caterpillars, &c. By Clowes. 2 cts.
My Little Guide. 6¼ cts.
American Tales. 6 cts.
Child's First Book of Religious Instruction. 6 cts.
Child's Home Book, &c. Stiff covers, 12½ cts.
Lighthouse, &c. Stiff covers, 12½ cts.
Danger of Disobedience. Stiff covers, 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.
Little Child's Friend. By Mrs. Doughty. 37½ cts.
Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.
Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.
Rainbow Explained. By Clowes. 6 cts.

MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	Chicago, Friday, Oct. 15, 1858.
The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MARYLAND ASSOCIATION	Baltimore, Thursday, Nov. 4, 1858.
The MASSACHUSETTS ASSOCIATION	East Bridgewater, Thursday, Oct. 7, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 15, 1858.
The PENNSYLVANIA ASSOCIATION	Upper Darby, Thursday, Aug. 26, 1858.
GENERAL SOCIETY IN OHIO	Bellefontaine, Friday, Sept. 24, 1858.

NEW JERUSALEM MAGAZINE,

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children.*" Mr. Phinney has taken rooms at No. 19, Winter Street, (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor.*"

AGENTS FOR THE NEW-JERUSALEM MAGAZINE, AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

OLIVER GERRISH . . . . . Portland, Me.	WILLARD H. HINKLEY . 24, North Chas. St., Balt.
J. B. SWANTON . . . . . Bath, Me.	EDWARD MENDENHALL . . . . Cincinnati, O.
H. B. HOSKINS . . . . . Gardiner, Me.	Rev. J. R. HIBBARD . . . . . Chicago, Ill.
AMBROSE WARREN . . . . . Bangor, Me.	W. G. DAY . . . . . Urbana, O.
D. H. HOWARD . . North Bridgewater, Mass.	WM. WHITE . 36, Bloomsbury Street, London.
JOHN ALLEN . 30, Beekman Street, New York.	Rev. THOMAS STORRY . . . . . Peoria, Ill.
WM. ROBERTS . . . . 763, South 9th St., Phila.	E. W. COBB . . . . . Charleston, S.C.
LUCIUS FAXON . . . . . Abington, Mass.	